

the blood tie, but the primitive man, who has not yet accepted any tie as equal\* to the blood tie, always resists this change. Kinship was lost by separation, and fire superseded it as a bond of association. Fire being kept and lent became a unifying force, because, in effect, all united in a common effort to get and keep it,<sup>1</sup> Common religion (sacrifices) also became a bond of union. The common sacrifices at Upsala held the scattered Swedes in unity, and served also as a peace bond, although not a sufficient one,<sup>2</sup> It is said also of the Brahuis, in Baluchistan, that the two bonds which unite the confederacy are common land and common good and ill, "which is another name for common blood feud."<sup>3</sup> Changes in the numbers in the group, or in life conditions, make some other element more important than kin. Then that element becomes the societal bond. Then the folkways, ideas, and sentiments change to adapt themselves to the new center of interest. Throughout the Occident the institutional tie of man and wife is rated higher than any tie of kinship.

545. Peace in the in-group. Government, law, order, peace, and institutions were developed in the in-group. So far as sympathy was developed at all, it was in the in-group, between comrades. The custom of blood revenge was a protection to all who were in a group of kinsmen. It knit them all together and served their common interest against all outsiders. Therefore it was a societalizing custom and institution. Inside the kin-group adjudication, administration of justice by precedents and customs, composition for wrongs by payments or penalties, amercements by authority for breach of orders or violations of petty and taboo, and

exile took the place of retaliation. In the in-group it was the murderer who had to fear the ghost of the murdered. Religious rites absolved the murderer from the ghosts or gods and delivered him from the furies, who demanded revenge. The Hebrew law provided cities of refuge for those who were guilty of accidental homicide.<sup>4</sup> The manslayer could go home at the death of the high priest.<sup>5</sup> In 2 Sam. iii and iv are cases of blood revenge

<sup>1</sup> Lippert, *Kutturgesch.*, I, 265.      <sup>s</sup> Risley, *Ethnog. of India*, I, 67.

<sup>2</sup> Geijer, *Svenska Folkets Hist.*, I, 112.    \* Deut. xix; Josh. xx.

<sup>6</sup> **Num. xxxv.**